

dom of my suggesting the
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turn of the name of Dr. Ca-
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my dear Sir,

spect and sincerity,

SAMUEL HOPE.

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—Am. Bapt.

Christian Guardian.

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top: nor rush to hell's abyss,

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AFFLICTED.—When you

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61

GLAZING, &

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he still continues to carry

doors east of the Protection

street. He solicits a share

hope to obtain it by the ex-

DAVID BROCKWAY.

52

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billbills,

anner, and on short notice,

is office.

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XIV.—NO. 8.]

HARTFORD, SATURDAY MORNING, MARCH 7, 1835.

[WHOLE NO. 684.

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

Price, Two Dollars and Fifty Cents per annum. If paid within four months of the time of subscribing, a deduction of 50 cents will be made. Postage to be paid by subscribers. To Agents who receive and pay for eight or more copies, a discount of 12½ per cent. will be allowed.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper discontinued, except at the option of the publisher, unless notice is given, and damages are paid.

Letters on subjects connected with the paper should be addressed to PHILEMON CANFIELD, postpaid.

ADVERTISEMENTS inserted on the usual terms.

From the N. Y. Observer.

THE SALT OF THE EARTH.

Here is something else which Christians are. All that they are cannot be told in a single sentence. It requires many. Some content themselves with a partial representation of a Christian character. But the proper plan is to bring together all the Bible has to say about it, and then aptly to arrange the parts so as to present a full and perfect delineation. Many seem to think that every definition of religion in the Bible is intended to exhaust the subject. It is a great mistake, and one which, I fear, is fatal to many.

Christians are the light of the world, as has been already said. But this is not all they are. They are also the salt of the earth; and the same individuals are both these. They do not merely shine for the benefit of the world. They act upon it in another, more immediate and more energetic manner. They are not merely light to it, but salt to it also. They preserve it.

Here let me remark, what a useful people Christians are! What are more useful—I may say, indispensable, than light and salt? How could we get along at all without them? Well, Christians are these to the moral world. They enlighten it.—They discover moral excellence to it. Yea, they preserve it from perishing. The world would not keep but for Christians. They are the salt of the earth. How soon Sodom was destroyed after Lot left it! He was the salt of Sodom. That one good man saved the city, while he remained in it; and if there had been nine more, they might all have remained, and Sodom should have been spared.

Well may I say, how useful Christians are to their fellow creatures! And I may add, how variously useful they are! If they were merely light to the world, they could be very useful; but they are also salt to it. Moreover, what a disinterested people Christians are! It is not to themselves mainly that they are so useful, but to others. Not a man of them liveth to himself. Light shines not for the benefit of other substances; and how completely it spends itself on them, and loses itself in them! Such are Christians. They please not themselves. They seek not their own. This is what we are, if we are Christians.

And now I have another grave reflection to make. How different Christians are from the residue of men! How unlike them! Others are not the light of the world, and the salt of the earth. No, they are the world—the persons that require the light—the dark objects. They are the earth, which needs the salt for its preservation. They are the corrupt mass. Now, light is very unlike the objects it illuminates: and salt very unlike the substance it preserves or seasons. If it were not, it would not at all answer the purpose intended by its application. Well, just as unlike other men, unregenerate men, the men of the world, are Christians—as unlike as are light and the world, or salt and the earth. But some may say, this is figurative language. What if it is? Figures mean something. They mean as much as literal phraseology. And the meaning of figures is as easily come at, as that of any other kind of language. But St. John speaks on this subject without a figure, and he employs one of the strongest and most striking expressions I have ever read. To many ears it does not sound at all charitable. He says, speaking in the name of Christians, "We know that we are of God, and the whole world lieth in wickedness," or to translate the original more literally, and to make the contrast still more striking, in the wicked one. This is his account of the difference between Christians and others. Christians are of God. All other men are in the wicked one. Nor is it wonderful that Christians are so very different from others, when we consider that they become such by being created anew in Christ Jesus. Such a work of God upon them must needs make them very unlike those who are not the subjects of it. Creation makes a vast difference in things. The first creation did. The second does also. The new creature differs widely from the mere creature. The Christian is eminently distinguished from the man.

Christians are exhorted not to be conformed to the world. It would seem impossible that real Christians should be conformed to it. It would appear to be as contrary to their nature to be conformed to the world, as for light to resemble darkness, or salt any insipid or corrupt substance.

But the world say they do not see the mighty difference between Christians and other men. Perhaps it is because they do not look at the right persons. It is no wonder they do not see a mighty difference between some professors of religion, and the rest of mankind, for no such difference exists. It is not to be seen. It is

not every professor that is a true Christian. There are some that pass for Christians, of whom it may be said that the light which is in them is darkness. Such are not the lights of the world. They need themselves illumination more than any others, for the darkness which is in them is great. Again, there are those in whom, according to the case supposed by our Saviour, the salt has lost its savor—its saline quality. Yes, there are insipid Christians. That should not manifest the difference which exists between real Christians and others, is surely not to be wondered at. These differ from others rather in being worse than better than they. What is so worthless as salt which has lost its savor? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Just so it is with graceless professors of religion. They serve no good turn, but many an ill one.

But some are not entirely without the saline principle; yet have it in great weakness. They are, if I may so speak, only a little brackish with it. Let such give diligence to grow in grace. And let us all see to it that we have salt in ourselves, that we may be in this respect also what Christ says his disciples are "the salt of the earth."

M. S.

From the Chr. Advocate & Journal.

COSTLY APPAREL.

Said the apostle, "We can do nothing against the truth, but for the truth;" and doubtless the inquiry, "What is truth?" is a most momentous one; what has this to do with your caption? Why, much; for there is a right and a wrong, the way of truth and the way of error, in respect to our apparel as well as in respect to other things that concern us. And it certainly is the duty of all the followers of Christ to be on the side of the truth. But ministers of the Lord Jesus are under peculiar obligations to this.—They are called, chosen, appointed, and sent to be leaders, under the great head of the church, in the spiritual army. They therefore should be peculiarly careful to observe the line which gospel truth prescribes, that in all things they and their families may be "wholesome examples to the flock of Christ." Most certainly the principles of rational, good Christian economy ought to receive proper attention by a Christian public. Preachers and people should be united in it. The benefits resulting therefrom would undoubtedly be great; for beside the temporal advantage, the good example and other things, it would give the ability to do much more for the promotion of benevolent designs than could otherwise be accomplished.

Permit me to notice the manner in which a deviation from good Christian principles of economy is introduced. An individual, or a number of persons who esteem the preacher highly, in love for his works' sake, wish to show their friendship and regard by making a present of some one or more articles of wearing apparel—perhaps a hat, a coat, or cloak, &c. Good principles of Christian economy would say, let it be, as to quality and price, such as will comport with the line of Christian moderation, neither under nor over. But misguided, though sincere regard for the preacher, occasions them to exceed the proper bounds, and how powerfully would his admonitions fall at their feet? Is it not time that there should be a thorough wakening up to the subject? It is neither wisdom nor common sense to avoid looking at things as they really are for fear of being called croakers.

In my humble opinion, we must rally round the first principles of Methodism, if we truly prosper. To cry peace, peace, without a solid foundation for so doing, is to practice self-delusion to our own injury. MENTOR.

All Christians need to beware lest what we call this "enlarged and improved state of the church," lead her onward to pride, worldly conformity, and render her subservient to the unholy desires of men, rather than a standing rebuke to such desires. Creation makes a vast difference in things. The first creation did. The second does also. The new creature differs widely from the mere creature. The Christian is eminently distinguished from the man.

The names of the ministering brethren who came up and joined brother Landrum in the help of the Lord, were Ramsam, Rogers, W. and S. Drummond, Wallace, Woodruff, and Hawkins. The latter was on his way home from the Theological Seminary in this State.

REVIVALS.

From the Southern Baptist.

SPARTANBURGH, (Dis.) Jan. 30th. 1835.

Dear Br. Brisbane,—

On Friday before the first Sabbath in Nov., commenced a protracted meeting at Bethlehem, in this district, which continued eight days.—This is the first meeting of the kind ever held at the place, and it was so signally blessed by the outpouring of the holy spirit, that it is tho't it would be well to proclaim it abroad. The prospect, however, for the first four days was very gloomy, in consequence of the weather being quite cold and rainy. Part of this time, it appeared as if the elements had conspired together to impede the progress of the meeting. The clouds wore a dismal aspect, moved by a high and boisterous east wind, and roared thro' the surrounding forest with a hollow, gloomy sound. I imagined I could see and hear the absolute power of Almighty God in the conflicting elements. The brethren had looked forward with pleasing expectation to this meeting. But the fear of finding their hopes realized, began to distress them.

Even, however, in this dark scene, we were blessed with the opportunity of attending the meeting every day, (the heaviest rain falling in the night season, and early in the mornings) and the last four days of the meeting abundantly proved, that behind a frowning providence, the Lord hides a smiling face. On the evening of the fourth day, there was a great serenity and solemnity apparent in the congregation, and an invitation being given to mourners who desired the prayers of Christians

commodation of students at the Wake Forest Institute. A contract has been entered into for the erection of a building, 132 feet in length, to contain 55 rooms, to be completed by January, 1837. The Institution commenced in January, 1834. In the following September, there were 70 students; of whom from 35 to 40 have been converted to the truth, during the revival which took place in the fall.—Rich. Her.

From the Am. Bap. Magazine.
INTELLIGENCE FROM LIBERIA.
LETTER FROM DR. EZEKIEL SKINNER, TO REV.
DR. HOLLES.
Monrovia, August 22, 1834.

Dear Sir,
I arrived at this place on the first day of this month, and you are aware of the appalling intelligence we met, when we arrived, in the death of the missionaries, who were on the ground before us. Since our arrival brother Waring is dead; he died on the 13th and was buried on the 14th of the month. In him I have lost a friend, his family an affectionate husband and father, the poor a benefactor, the First Baptist Church a beloved pastor, and Monrovia one of her most active and valuable citizens. He died, after an illness of fourteen hours, of cholera morbus, or cholera. I preached on the occasion, from Hebrews 9th, and last two verses.

There are two Baptist churches in this colony, both in this village, though members of the first church are spread over the colony; the second is composed of twelve members, under the pastoral charge of brother Teague. There are ninety-one members, of the first church at New Georgia or Carey Town, distant four miles from this place, all re-captured Africans, and exhibiting a glorious evidence of what Divine Grace can do, in subduing the heart and removing idolatrous superstitions from the mind. At Caldwell, distant 8 miles, there are 21 members of the same church; at Millburg there are 11 members; at Big Town near Cape Mount among the Veys two, one an exhorter, both natives—where brother Revey has taught a school, for considerable time, and numbers have learned to read. The Vey language is extensively understood. The Bassau language still more so. It is believed, that more than a hundred thousand understand this language. King Boatman wishes a school in his territories, distant from this one hundred and fifty miles.—I shall visit him, if my life and health are spared, when I have selected a place for a medical and high school. It is calculated that the people who understand this language, are about thirty thousand.

I have forwarded to you a copy of the Liberia Herald, where you will see what ought to be done, without delay—this field is an important one in every point of view. There are three ordained ministers here, of our denomination, and three licentiates. The morals of Monrovia, are not so bad as I anticipated. I have not heard a profane word, since I have been here, nor seen a drunken man, nor had a drop of spirit offered me, nor seen it used by others.—There is a general and strict attention to the Sabbath, and as good society here, as in New England; the extravagance of this place, has evidently decreased, at which I sincerely rejoice. I bless God I am here and that at present I enjoy good health. I do not believe that the atmosphere of this place is less salubrious than India. You may inquire then why has it been more fatal? I answer, there they bleed and treat the disease (which is precisely the same as we have here) with calomel and the antiphlogistic course. Here they give opium and bark, and thus help on the fatal effect of the contagion. I bleed without fear, and with uncommon success. May God send a host of labourers into this field, and our denomination not be behind-hand. There are of the Baptist denomination in this colony 243. I think that the advancement of the cause of truth requires that there should be as many Baptist churches here, as there are villages. That a union should be effected between the two churches in this village, and they become one. That an association of these churches should be formed; and that such as God has called to the work of the ministry should be set apart, without any unnecessary delay. That the meeting-house of the first church in this village should be finished. To bring about these objects, I shall spare no pains on my part. I have agreed to pay ten dollars, towards the completing the house here. The walls are laid of stone up to the roof. It is designed to continue the gable ends with stone. The building is 34 by 44 feet. It is calculated that it will cost \$1200 to complete the house. I believe that duty to God and his cause, requires that our brethren in America, should help us in this work and do something toward building this house. Dear brother, I am surrounded by intelligent beings, bound to the bar of God with me, who are literally worshipping the Devil, a Bad Spirit; as they believe the Good Spirit to be so good, that they need not regard him. All their acts of homage are designed to make the Bad Spirit good-natured. To them they offer pipes, tobacco and rum, when any adverse fortune attends them, or they get into any difficulty. It is but a few miles to where they worship sharks, and yearly offer up a child to them of 9 or 10 years old, who is devoured by them. My God, shall Christians be idle in such a case? Shall money and men be wanting? May God help us to do what our hands find to do, with our might. I feel as though I wanted to be at the Bight of Benin, preaching the gospel, and to stop if possible, the sacrifice of another human being to the voracious sharks.

Yours in the fellowship and truth of the gospel.
EZEKIEL SKINNER.

Oct. 10, 1834.

Since writing the above, I have visited Millsburg, and find it a healthy location for a Medical and High School. The brethren at Millsburg have obtained a letter to be organized into a Church, which will be done the week after next.

For the Secretary.

Is it correct to say that believers are justified by the imputation of Christ's righteousness to them? It is probable that the idea usually attached to the phrase *imputed*, as applied to the righteousness of Christ, is not correct. It is this, that the obedience of Christ to the moral law is actually transferred to us, so as to answer the demands of the law, and render us justified by it. Whereas, it is in view of the atonement which Christ made in suffering the penalty due to our sins, that gives him the appellation, "The Lord our righteousness;" and his obedience to the moral law, though essential to our justification, yet is not directly transferred to us as that which justifies the believer; but rather essential to constitute him an acceptable sacrifice for us. Hence, as the merits of his death are transferred directly and immediately, and his obedience to the moral precepts of the law directly and indirectly, he may in both be said to be "of God made unto us righteousness." We are very often said to be justified by faith; undoubtedly, because faith embraces Christ as an atoning Saviour. Therefore, we conclude that a man is justified by faith without the deeds of the law. Rom. iii. 28. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v. 1. For when Christ died for the ungodly, (ver. 6.) Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life. It appears that Christ himself is repeatedly called our righteousness, while no passage explicitly states that his righteousness is imputed to us. The Scriptures say, *He shall be called "the Lord our righteousness;"* that in him we shall have no righteousness; that "he of God is made unto us righteousness;" and that *he* is the end of the law for righteousness, to every one that believeth. This last expression implies that the law had an end in view, which was the favour of God and eternal life; but as sin had prevented the attainment of this end, it was secured to believers by the atonement which Christ made by his death. God said to the Jews, Is not this the part which I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke, deal bread to the hungry, &c.; not that the performance of these duties was fasting, strictly and properly speaking, but better secured the ends of fasting. It appears, then, that all which Christ has done and suffered being necessary to the sinner's justification, and the faith of believers, embracing Christ for that end, he is called our righteousness, and the faith which embraces him is called the righteousness of faith. But, if by Christ's righteousness we understand his obedience to the moral law, and that transferred directly to us for our justification, it seems to render his death superfluous. It is, to be sure, said "So by the obedience of one shall many be made righteous;" but it is also said that Christ was obedient unto death, even the death of the cross.

It is true that the term *imputation* is a scriptural word, but not applied to the righteousness of Christ, but the *faith* of the believer, as that of Abraham is said to be imputed to him for righteousness, if we believe on him who raised up Jesus our Lord from the dead. And I know not that Christ's righteousness was ever said to be *imputed* to us, though it belongs to us, as explained above, and is that by which we are justified; and for the sake of which our faith is called the righteousness of faith. To say that Christ's righteousness is *imputed* to us, is virtually saying that his death is imputed to us, which will, I think, be hardly admitted.

I would just add, that when Paul was showing that Abraham was justified by faith, he says, that David describeth the blessedness of the man unto whom the Lord imputeth righteousness without works, saying, blessed are they whose iniquities are *forgiven*, and whose sins are *covered over*, which sufficiently shows that the faith of a believer which was accounted to him for righteousness, eyed principally the remission of sins, thereby embracing the atonement of Christ.

For the Christian Secretary.

THOUGHTS ON CHRISTIAN SIMPLICITY.

This temper of mind, denotes an exemption from deceit and cunning, and from all sinister purposes; it signifies the union of all the powers of the mind in seeking one object; it is opposed to double-mindedness, and in scripture language is called, "singleness of heart."

It is extremely difficult to ascertain the prevailing motive by which some men are actuated; we perceive an obvious inconsistency between their professed principles, and the latent dispositions which govern their conduct; which inconsistency renders their characters wholly obscure and doubtful. In the simple Christian there is nothing of this complex kind; none of these jarring and conflicting interests; every passion is under the governing ascendancy of one grand principle, supreme love to Jesus Christ; like the sheaves in Joseph's dream, all his conduct performs obeisance to the rightful authority of this sacred principle, which is the bias of Christian simplicity.

It is called by this name, because it is a simple, uncompounded principle; like the pure water of life which John beheld in the Isle of Patmos, flowing from the throne of God, and of the Lamb, clear as crystal; it is easily recognized, and when a person thinks, feels, speaks, and acts, under its habitual influence, he may be known as soon as seen; he is a "living epistle known and read of all men;" but if unobserved by a thoughtless world, it is from the same cause, that the loveliness of nature passes unnoticed by the blind; not because her beauties cease to be visible, or attractive; but because the powers of vision are wanting.

The simplicity which has given rise to these thoughts, does not grow in nature's soil; it is a fruit of the spirit, the unaffected expression of

a poor and contrite heart; this is the soil best adapted to religion, and in which it takes deepest root; it is observable too, that the gospel has a tendency to destroy all artificial behaviour, and is directly opposed to excessive worldly refinement. Let us not, however, mistake rudeness and rusticity; neither let us form an idea of it from the sanctimonious aspect, or the starched deportment of those, who conduct themselves as though they imagined an irreconcilable variance to subsist between the character of a plain and artless Christian, and good manners; real simplicity is closely allied to scripture courtesy.

If we degenerate from the simplicity of the primitive followers of Jesus, how must such examples reprove us; let us firmly adhere to their principles, imbibe their spirit, and imitate their conduct; we are bound as Christians, by obligations we can never make void, to cultivate their simplicity. It is identified with the Gospel, with the Redeemer's glory, with the progress of vital piety; let us then study that character which will bear the closest scrutiny; a character that resembles the bright and transparent diamond; whose beauties and perfections are seen to the greatest advantage, when held up in the light of the meridian sun.

JOHANNES.

For the Christian Secretary.

MONSON, FEB. 1835.

Mr. Editor,

When I saw remarks made on an expression I used, in my communication to you, I was glad to see that friendship manifested that designed to right wrongs, or to show wherein I was ambiguous, for I wish to be plain and definite in all that I impart.

"OLD-FASHIONED GOSPEL BAPTIST."

As it appears I am not understood in this expression, I will endeavor to explain myself. The time has been, when the above phrase would have been thought consistent and definite, but now it is considered altogether indefinite; this seems a little strange to me, as will appear in the sequel. The writer is not wholly unacquainted with the situation of some of the Baptist Churches at the West and South, (how could I be and peruse your excellent paper?) still it is a question in my mind, whether to the strict searcher of the BIBLE the above expression presents ambiguity. Notwithstanding the claims or pretensions of men, the truths of God and the doctrine of his word remain the same. And I think we need not turn our thoughts over the Allegany, nor to the distant South to find a name for the Lord's people; it has pleased him to call their new Testament founder a Baptist. Although there may be people that endeavor to maintain sentiments that are unscriptural, and still claim to be the old school, or old-fashioned stamp in distinction from others; there is justice in their claim only so far as they have been of long standing, and without change. Yet I think them not old-fashioned gospel Baptists; for an unscriptural sentiment or practice never helps to make a scriptural person or denomination, notwithstanding a paper to support their cause may be sustained by 1600 subscribers, and the Devil may have a hand in it, yet this does not alter the case. What I understand by old-fashioned gospel Baptists is, to believe what primitive Christians believed, and practice what they practiced, as it respects an exhibition of sentiment; in other words to obey the commands of God, and practice the ordinances of the gospel according to their design, I suppose a Baptist to be known as such when his sentiments and practices agree with the bible, then if this is indefinite, the commands and precepts of the bible are altogether ambiguous; and I believe every consistent or old-fashioned gospel Baptist will feel a deep interest in the circulation of the bible, and as they love to sit under the sound of the gospel, and have their children and friends enjoy the same; acting from a fixed principle at heart, they will endeavor to do all in their power that can consistently be done, that their fellow men may enjoy the same privilege, and sustain the cause of missions by their alms and prayers, looking into the old-fashioned Bible for this rule, "Go ye into all the world and preach the gospel to every creature." It would be a natural consequence for such a Baptist to be perseveringly engaged in the Temperance cause, for Paul, that I consider one of them, reasoned on temperance, and our guide (the bible) says "be temperate," in short be diligent in every scriptural benevolent operation of the present day, without covetousness, and not in any case give halfway fellowship to the unfruitful works of darkness or the unscriptural inventions of men in theory or practice. You spoke of new fashioned Baptists, as though my remarks implied there were such. I think in some respects we have reason to fear there are such, and even in New England. The Baptists, or the sentiments of such as I have endeavored to describe, I think surpass in age the western or southern school sentiment, the exhibition of which originated in the wilderness of Judea and in Jordan's stream, in some of its parts, and the rest not long after at the time the first Baptist that I have ever heard of commenced his public labors, more than 1800 years ago.—For this reason I have supposed such to be most consistently entitled to the name Old-fashioned gospel Baptists.

If you consider this worthy your notice, please to give it room in your columns, that community may know what I mean by Old-fashioned gospel Baptists.

Yours in Christian love,
AMOS SNELL.

For the Secretary.

MR. EDITOR,

In your paper of the 14th inst. I observed a few rules written by Ironicus to be observed in public worship. The reading of them suggested to my mind several others which I should like to see in the Secretary, if you think them worthy of an insertion.

1. When you take your children to meeting, let them sit in the gallery, as that will relieve

you from the trouble of watching their behaviour, and afford them an opportunity to whisper and laugh much more to their liking than if they were seated with their parents. If you have been troubled with them at home all the week, it is no more than fair that you should be exempted for an hour or two on the Sabbath.

2. If any persons happen to come into church after the services have commenced, be sure to turn about and *stare* at them till you know who they are, as it will gratify their feelings, especially if they are strangers, to see that they attract universal attention.

3. While your minister is preaching, take your book and employ yourself in reading hymns instead of attending to his discourse, for this will show him and all who see you, that you have a taste for poetry.

4. If a child should happen to cry in any part of the congregation, make a grand turn around from the preacher to the place where you hear the noise, and your conduct will evince how easily your sympathies are excited by notes of distress.

5. If you are in the habit of chewing tobacco, do not keep a spit box in your pew, for it would in a short time emit a disagreeable odour, but deposit the overflows of your mouth on the floor or sides of the pew, and it will be wiped out every Sabbath by the ladies' clothes. Besides, it will give to the floor a variegated and permanent color which will save the expense of carpeting.

6. When the congregation stand up to receive the benediction, take your hat in one hand, and with the other open the pew door, that you may be *fairly ready for a start* as soon as the minister says Amen.

DECORUM.

For the Secretary.

STANZAS.

MR. EDITOR,

I have read the communication of "Amicus," five or six times attentively; and as I have been unable to discover any thing which in the least militates against the main position taken in the dialogue, and more fully sustained in the reply to O. M. viz. that a *verse* in poetry is a line, but much to confirm that position, I have no animadversion to offer.

Your attentive readers will, I am certain, perceive no real discrepancy between the authorities quoted by me, and those adduced by him; and after this friendly interchange of thought, I am perfectly willing to leave the whole to the good sense of my brethren.

Yours, DELTA.

To those under whose notice the following address and remarks may fall, we would observe, that the writer calls himself a school boy, (as the reader will see,) and expresses his desire that what he has written may appear in the paper, for the double purpose of showing that he had reformed his own habits, and that his friends may take warning. His composition and handwriting both indicate that a youth wrote it; but if we are deceived it can do no harm. The thoughts of the writer are retained in what is now made public, with only such transpositions as were necessary to place them in a more proper order of succession. It is matter of joy that the "school boy" has got his own eyes open, and fled from danger to the path of safety; may he have fortitude there to abide. He may be (we hope) a son of one of those inconsistent fathers, and possibly a professor of religion, with which our country abounds, who still uphold, either by precept or example, the habitual use of ardent spirit. The son trembles at the precipice on which his "friends" stand—flies from it himself, and, looking back, lifts his warning voice, to save, if possible, those who linger upon the brink of ruin. O that the effort may prove successful. No name is given, but the communication is dated

B——L, FEB. 18, 1835.

To the Young Men of our Country.

What is it that is ravaging our country—destroying the blooming youth of this fair land? We can plainly see. It is the baneful use of ardent spirits; that hydra-headed monster that is spreading its banners through the country, to destroy morals, intellect, and innocence—deceive and vilify those that might, at some future period become ornaments of society, and the pride of our country.

Every one has more or less faults; but this fault (drinking ardent spirits) can be abandoned. What is more disgusting than to see a person intoxicated, and wallowing in mud and filth, a place reserved for swine? There is nothing; and nothing can be more disgraceful to respectable community. A person of this character ought not to be harbored, but to be shunned with contempt, as well as looked upon with pity. If a person in the bloom of youth practices drinking this poison, he will bring shame and disgrace upon himself and parents and relations; his near connections will not employ him, though they are his relations.

When one uses it in small quantities, he thinks of no harm; but soon he is in the habit of taking it to a much greater extent, his throat becomes a deep channel, and a swift current of deadly poison follows its course; then there is not much chance for reform. While he used only small quantities, there was a wide space for reforming; but he saw no danger then, and now it is too late—discontent and unhappiness must attend the wretch to the grave. A drunkard, a vagabond, then, has departed this life to be forever miserable in the world which is to come.

All warnings are in vain, he will not listen to them, but mock and scoff at them, which are intended to render him secure from vice, and give a commendable character in the sight of our Maker. He does not heed it.

The prisoners in our State prison have many of them come to their deplorable doom by using this poison to drown fear or sorrow until it has overpowered them. And while under its influence, they have committed such base crimes as to carry them to a steady home.

They acknowledge that if they had listened

to advice and abandoned spirits, they should not have come into such misery and disgrace. I have come to the conclusion to abandon every thing included under the name of ardent spirits as so much arsenic.

It is a school-boy's request to have this published, so that his friends may take warning, and by fleeing from this destroyer (spirits) show that they have reformed.

Yours, &c.

CHOICE SAYINGS OF HENRY.

BY DELTA.

237. Those that strive to make others odious, do but make themselves so.

238. Familiarity breeds contempt.

239. Be not too intimate with any. He that better a friend than is God than any other friend; for we need not withdraw our foot from his house, the throne of his grace; the offender come.

240. As it is best for a lame man to keep his seat, so it is best for a silly man and a bad man to hold his tongue.

241. As men's folly makes them slothful, so their slothfulness makes them foolish.

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request to have this pub- ends may take warning, destroyer (spirits) show- ours, &c. J.

Secretary.

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making their tuition in theology without charge. To do this, it is proposed to raise, by subscription, the sum of \$1500 annually for the term of seven years, to support two professors in the theological department. This sum, in the aggregate, will amount to \$10,500, and is divided into 150 shares of \$70 each. Ten dollars is to be paid annually on each share, in two semi-annual payments of five dollars each, the first in August next.

The subscription book to raise the above sum was opened in Utica on the 16th of February, and in a few hours eight shares were taken up by members of the Broad-street church. Several more have been subscribed since."

A PROCLAMATION,

BY SAMUEL A. FOOT,

GOVERNOR OF CONNECTICUT.

IN every age and nation, where the true God has been known and worshipped, *Fasting* has been considered a religious duty, and has received the sanction of Divine Authority.

In conformity to the long established usage in this State, and with a firm belief that the destinies of nations, as well as of individuals, are in the hands of an all-wise, powerful and merciful Providence, I recommend, that FRIDAY, the *seventeenth day of April* next, be observed as a day of public *FASTING, HUMILIATION and PRAYER*. And I earnestly invite the good people of this State, with their several ministers and teachers, to assemble, on that day, at their usual place of religious worship, and with true Christian humility, present their united supplications to Almighty God: imploring the pardon of our numerous sins—our ingratitude for his distinguished favors—our neglect and abuse of the high privileges we have enjoyed, and our forgetfulness of His love and mercy to us. The value of slaves actually emancipated within the state of Virginia already amounted to *Ten million of Dollars*. The present white population of that state amounted to 700,000.—*N. Y. Messenger*.

Emancipation in Virginia.—At the recent meeting of the Colonization Society in Washington, Mr. Atkinson, of Virginia, made the gratifying statement, that "the disposition to emancipate existed to a very great extent in the South. Some persons were not aware of that extent. The legal right was but recently granted, and yet there were already 50,000 free colored persons in Virginia at this time. Those who had embraced the notion that nothing was to be expected from this source, must have failed to look at facts before them. The value of slaves actually emancipated within the state of Virginia already amounted to *Ten million of Dollars*. The present white population of that state amounted to 700,000."—*N. Y. Messenger*.

Bloody battle in the East Indies.—Translation of a letter, dated Peshawar, 9th July 1834.—"Yacob Ali Khan, the messenger of Sultan Mohammed Khan, announced that Shah Shaujul Mulk was completely defeated by Dost Mohammed Khan on the morning of the first of July. The contest was extremely obstinate. At first the Cabul and Caudahar infantry, but Dost Mohammed, having drawn up his force on the plain, charged the assailants, overthrew, and put them entirely to the rout. The army of the Schah might amount to 30,000, that of the Barakans to 20,000 men, chiefly cavalry, 5,000 of the King's followers. All were left dead on the field. The loss of Dost Mohammed in killed and wounded does not exceed 8,000. The ex-King has fled towards Beluchistan, leaving the victors in possession of his arms and ag-

ainst us that the Tract Magazine has no greater circulation, but a burning shame that so many neglect to pay for it honestly and reasonably. Common honesty forbids such a course, and in the light of the Bible and religion, it is abominable. In this, however, it shares a common fate of many other religious periodicals circulated among us. This is truly cold comfort to those who labor in the cause of the blessed gospel, but it is the best we have to offer on the score of pecuniary sufficiency.

On the 23d of February, in the year of our Lord, one thousand four hundred and thirty-five, and the fifty-ninth year of the Independence of the United States of America.

SAMUEL A. FOOT.

By the Governor,
THOMAS DAY, Sec'y.

Domestic News.

From the N. Y. Daily Advertiser.

Branches of the mint.—The bill which has passed the senate provides that branches of the Mint of the U. S. shall be established as follows:—one branch at the city of N. Orleans, for the coining of gold and silver; one branch at the town of Charlotte, in Mecklinburg Co. N. C. for the coining of gold only; and one branch at or near Dahlonega, Lumpkin Co. Ga. also for the coining of gold only.

Each branch is to be appointed a superintendent, a treasurer, an assayer, a chief coiner, a melter, and a refiner.

We have recorded a number of instances lately, of extreme old age in the south, but we believe the following goes ahead of all. A colored woman, of the age of 100, T. Mason, of Loudon county, late died at the advanced age of 130, retaining her bodily and mental faculties.

A rail-road is to be commenced immediately between St. Francisville, Lou. and Woodville, Miss.—Another between Clinton and Baton Rouge, will no doubt also be shortly commenced, a sufficient sum having been already subscribed. The state of Louisiana is making great progress in internal improvements.

The Georgia Washington Spy of the 10th of Feb. says,—On Sabbath morning last, we are credibly informed, the mercury, at 7 o'clock, stood at six degrees below zero,—many below what has ever been observed before.

The Ohio paper suggests the propriety of so amending the laws for the support of common schools, as to require that the Constitution of the U. States and of the state of Ohio shall be studied by all male scholars over twelve years of age. An excellent suggestion, and worthy of attention as the proposition once made by Wm. T. Mason, of Loudon county.

This indication of feeling deserves notice.—*Boston Recorder*.

Snow fell in Cincinnati, Saturday and Sunday, 14th and 15th, to the depth of ten inches.—*Cross and Journal*.

A Mr. Samuel Parker has recently settled in Cincinnati, undertaking to "prove the earth to be an animal and a vegetable, and that it breathes twice every 24 hours, causing the ebbing and flowing of the tides, and numerous other points equally probable. About as worthy of attention as the proposition once made by

the Georgia Washington Spy of the 10th of Feb.

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Cure for Burns and Chilblains.—A. Brunson, of Meadville, Pa. says, from 15 years experience, he finds that an Indian meal poultice covered over with young hyson tea, softened with hot water, and laid over burns or frozen flesh, as hot as can be borne, will relieve the pain in five minutes; if blisters have not arisen before, they will not after it is put on; one poultice is generally sufficient to effect a cure.

Singular Robbery.—The following singular case of robbery came a short time since before the Court of Assizes at Lyons:—A woman presented herself at the shop of Madame Baizet to make some purchases, and seated herself, asking permission to eat a crust and drink a glass of wine which she had with her. Madame Baizet was also tempted to accept a glass of wine, which was politely offered to her; but no sooner had she swallowed it than she fell asleep. The stranger then closed the doors, and soon after let in a woman, her accomplice, who with her carried off about 3,000 francs worth of goods. The deleterious liquor was found to be a mixture of opium and *datura stramonium*, which had produced a complete debility of all Madame Baizet's faculties, and yet left her the power of seeing as in a dream, the work of depradation, without being able to prevent it. The jury found the parties guilty, and the principal was condemned to ten years' hard labor and the other woman to eight years.

ARREST OF A FUGITIVE FROM JUSTICE.—A man named Lelburn Lapham, of Palmer, Massachusetts, on the 16th of February, presented a note for 1200 dollars, of that date to the Hampshire Manufacturers Bank, for discount, purporting to be drawn by Lyman Fuller and Emilius Bond, of the town of Ware, to the order of said Lapham, which he endorsed and obtained the money. Anticipating an explosion of the affair, and the fact of the forgery breaking out, Lapham, with his ill gotten gains, fled with the utmost precipitation, and arrived in this city, taking lodgings at Holt's. On Monday, the Deputy Sheriff of Hampshire county, Samuel Phelps, Esq. arrived here with an advertisement, stating the forgery, and describing the person of Lapham, whom Mr. Sparks receiving, proceeded to arrest out the forger, whom he discovered at Holt's Hotel, where he was arrested and carried to the Police Office, and on searching him, \$987 of the money was found. Lapham was then lodged in jail, preparatory to being taken to Hampshire county, Massachusetts, for trial.—*N. Y. D. Ad.*

Horrible Occurrence.—We learn from Newburyport, that on Wednesday night last, at a late hour, a woman (we purposefully withhold the name) arose from her bed, and going to a bed upon which one of her children, about three years old, lay asleep, deliberately cut

its throat with a razor, so severely as to cause its death in a short time!!! With regard to the motive which could have prompted the mother to take the life of her child—though many reports are in circulation—it would seem that she was either insane, or—what is asserted by some—that she had arisen in her sleep, and committed the act under the impression that she was engaged in some ordinary house-hold affair. This truly is a horrid occurrence;

CHRISTIAN SECRETARY.

POETRY.

*For the Secretary.**"Who hath believed our report?"*

Hear ye the voice of love,
Which cometh from above,
Of peace, of hope, and sins forgiven?
And will ye doubt stand,
Still a revolting band,
With many night at hand,
And fail, forever fail of heaven?

Read ye the report
Which comes from heaven's court,
Cloth'd with authority divine?
And will ye not receive
Its contents, and believe?
No more the Spirit grieve,
When light, and truth, and wisdom shine?

Who hath (each angel cries,
Through earth the echo flies,)
To this eternal mandate given
A cordial, full assent,
Nor from its precepts went,
But all their influence lent
To aid the wandering soul to heaven?

For such, when life is o'er,
Beyond time's rugged shore,
A mansion waits among the blest;
But those who disobey,
And choose the downward way,
And from his precepts stray,
Shall never enjoy eternal rest.

JUSTITIA.

MISSIONARY TRIALS.

*Sickness and Death of Mrs. Thompson.**(Concluded.)*

When I reached home, as stated in my journal, 11th of July, my joy was immediately changed to the most distressing anxiety on her account. I found her suffering intensely from violent opthalmia, which had been suffered to go unchecked five days. Her whole system sympathised deeply with the eyes, and she was in a high inflammatory fever. I immediately applied the best remedies within my reach, and removed her to a better room in the house. On Sabbath, 13th, Mrs. Nicolayson was attacked with a fever. All the children were sick with the opthalmia; and Maria, (a daughter of Jacob Aga, formerly Armenian patriarch,) whom we brought with us from Beyroot, at the request of her parents, to be educated as a teacher, was blind. On Monday, Mrs. Thompson became blind, and during the night the pain became so intense, and so connected with the head, that she consented to be bled. I ought to remark that her pulse from the first had alarmed me greatly. It was very obscure, deep seated in the arm, and so indistinct as not to be counted. It resembled more a swift running stream than a well defined pulse. The bleeding did not relieve the head, and the same painful action of the heart continued. I frequently laid my ear over her heart and always with terror. It seemed as if in the hurry, contractions were imperfect, two or three appearing to run together, producing a sound like gurgitation.

My dear wife, at an early stage of her disease, was convinced she would not recover. The thought never alarmed her. She had for many weeks been in the higher, clearer regions of faith, ready to depart at any time. We often conversed on the subject, and she gave most consoling assurance, that for a considerable time before her sickness she had enjoyed greater nearness to God in prayer, and greater comfort with regard to her interest in the blood and love of the Saviour, than ever before. Sometimes she remarked, that owing to her great bodily sufferings, it was difficult to compose her thoughts to meditation and prayer, and that her faith appeared at times very weak; but she was always distinct, clear, and decisive in declaring her confidence in her Saviour. The blood of atonement was her only hope; and she repeatedly remarked that it was a ground of hope, that would not and did not fail in the hour of death. We spent much of Sabbath night, the 20th, in this kind of conversation, and in prayer. She also gave directions with regard to some small temporal affairs; left messages for her near friends; spoke of the dear babe with visible emotion, but was enabled to resign him to "His who gave." She had cherished the hope of laboring longer to educate and bring to the knowledge of the truth some of the degraded daughters of Jerusalem; but the Lord knew best, and to his will she cheerfully submitted. I was astonished at the composure with which she was enabled to make all these arrangements preparatory to her upward and everlasting flight. Being somewhat exhausted, she fell into a quiet sleep, and awoke in the morning with her symptoms greatly mitigated—her pulse nearly natural, the heat abated, accompanied with a sensation of general comfort.

At one o'clock she was seized with an alarming chill, which yielded to applications and passed off with an irregular fever. Our friends were much encouraged, but I was sure that she could not survive another such attack, and therefore directed all my efforts to prevent its return, and succeeded through that day and till noon of Tuesday. During the morning of the latter day she was uncommonly well and strong. About one o'clock I was sent for to dinner. She assured me she had no tendency to chill whatever, and leaving Maria alone with her, I went below. On returning, in about five minutes, I noticed a change indicating the return of the chill. She thought not, but I immediately used every effort to prevent it, but without avail. It came on violently, and in half an hour her reason, for the first time, became disturbed, and my fears became a painful certainty that the hour of her departure was at hand. I called Mr. Nicolayson, and he and I labored to restore circulation in the extremities; but all our efforts were utterly powerless. For sev-

eral hours she suffered greatly. I continued to repeat to her those texts of Scripture which I knew afforded her particular comfort, and at times she appeared for a moment to recollect, and would reply, "Oh yes, it is so, it is so," or words to that effect. Once, in a moment of comparative quiet, I asked her if she remembered Sabbath night; and whether she felt now as she did then? She seemed to recall the scene, and said, "Yes, I remember it, and my feelings are the same." She knew me to the very last moment, and the only connected sentence which she spoke after her situation became manifest was just before she died. Looking me steadfastly in the face she said, "Native, native, native land—you remember when we travelled west, that wild young man and his wife who came on board the boat, and you talked with him a great deal, and he became very serious. Oh I thought it was such an opportunity." This she repeated several times. "It was such an opportunity, and he left us much impressed." The next words were on some other subject. After this she requested to be laid on her side. We then kneeled down and commanded her departing spirit to God. And just as the sun set, she fell silently asleep in Jesus without a struggle or a groan. Her last end was perfect peace.

When she ceased to breathe, I gently closed her eyes, prepared the body for the burial, and then sat down and watched by the dear remains until the day dawned.

We were very apprehensive that we should not be allowed to bury in any of the graveyards, but God prepared the way for us. The Greek bishop not only gave permission, but took the whole charge of preparing the grave himself. Those who know what difficulty has generally been experienced on this subject in these countries, will not fail to notice the good providence of God in this. When all was ready, we read and talked of that day when that which was now sown in corruption should be raised in incorruption—"dishonor" should be changed to "glory"—"weakness" "raised in power"—when this "natural body" should become "spiritual" like unto Christ's glorified body.

Strangers carried her to the grave, followed by myself, Mr. Nicolayson, Elias, a Christian brother, and two or three others, the only Franks in the place. Her sleeping dust awaits in hope the joyful morning of the resurrection, on the top of Zion, near the sepulchre of David, and by the grave of Dr. Dalton, an English missionary and former husband of Mrs. Nicolayson.

I have been in the "strait" which Paul mentions; nevertheless, if to "abide in the flesh be more needful," I trust the grace of God will enable me cheerfully to wait all the days of my appointed time, till my change come.—The Lord hath put out the light in my dwelling, laid my earthly hopes in the dust, and written my dear little babe motherless in a strange land. But it is the Lord that has done it—the same Lord who eighteen hundred years ago shed his blood in this very place to redeem our souls from death; and I have no doubt that the same love has directed all these afflicting dispensations.

From the N. Y. Com. Advertiser.

SIX MILLION MICROSCOPE.

In the American Museum, the force of all its other well known and manifold attractions is swallowed up in that of the marvellous Hydrogen Microscope, which there nightly exhibits its world of wonders to an astonished, and we add, terror-stricken crowd. It is now some years since the scientific world were greatly interested by the announcement that Dr. Vann, by the application of the intense light produced by the combined combustion of oxygen and hydrogen gases, had succeeded in producing a magnifying power immensely exceeding any thing of the kind in existence. When exhibited in London, it formed the great "hon" of the day, and from time to time, we read such extraordinary and incredible accounts of it in the English papers, that our first care was to satisfy ourselves of their truth.

What miracles of wonder—undreamt of—unbelieved—does this astonishing instrument disclose. A new world is opened to our gaze; and what Alexander wept because he thought it impossible to achieve, has been effected by the triumphant march of science. So amazing is the magnifying power of this microscope, that it can optically increase the size of objects from fourteen thousand to six millions of times. It can make the finest cambric seem as if woven with cables—and increase the wing of a fly to the dimensions of a hundred and fifty feet. It may well be conceived what an infinite, inexhaustible fund of curious entertainment may be derived from an instrument possessing powers so extraordinary. Accordingly, few exhibitions, which have ever appeared in our city excite such curiosity.

We have not space to enumerate all the remarkable things which struck us—we mention some of the most extraordinary. The skeleton larva of the gnat, almost invisible to the naked eye, is magnified to a size it can scarcely take in, exhibiting through the transparent texture of the insect's body, the circulation of the blood, the action of the muscles, and its whole internal economy. A bed bug is rendered a hideous and disgusting monster of more than 30 feet long—and a flea, larger than an elephant, looks a much more formidable dragon than any ever overcome by St. George; a piece of the finest lace looks like nothing so much as the rough lattice work of a vineyard; and the eye of a common fly as eight feet long, exhibited a remarkable structure of a thousand different orbs of vision studding the surface.—The crystallization of various salts is one of the most curious and beautiful phenomena ever witnessed—as if some fairy grotto with shrubs of crystal was forming before our eyes.

But the most remarkable of all, and that which elicits most of our astonishment and surprise, is the appearance of a single drop of

pure water, which absolutely seems a pond, filled to repletion with the most hideous and ravenous monsters, disporting in ever restless activity, and their forms and motion developed as clearly as on a naturalist's engraving. Pre-eminent among them, is the great Hydrophilus or Water-devil, the shark of this mimic ocean, which every day devours eight times its own weight of insects. These animals, at times, engage in contests of apparently frightful animosity, and again play themselves as if actuated with the most boundless enjoyment. Who that looks at a vase of clear and pure water can put it to his thirsty and anxious lips, could imagine the world of jarring interests he is consigning to his stomach! We have known a lady who, as far as fear of water goes, has been afflicted with hydrophobia ever since she saw it. We hope it will not have an injurious effect upon the temperance societies.

We cannot close the present article without noticing the vivid difference between the ordinary works of nature and the most careful and toilsome productions of art. In the exhibition we are speaking of, the sting of a bee, though magnified 5,000,000 times appears more beautiful and more perfect than before, tapering to an imperceptible point. The finest needle that could be procured, on the contrary, has a point like a crow-bar, and is as rough as the shaft of a rusty anchor. In the exhibition at Peale's, human ingenuity has attained such perfection, as to appear miraculous. Yet those few and simple motions have been produced by years of unremitting thought and labor, and are effected by combinations of machinery so complex that no calculation almost can follow them out—and beyond its accustomed motions, no power of earth could make one of these almost living figures move. But in nature, the further we go, the more we see to humble and astound us. Even the creatures that people regions beyond the scope of vision, are seen, not only in an infinite diversity of form; but actuated with all the appetites, passions, instincts, and desires of the bulkiest inhabitants of earth; and possess, to sustain life, as complex an arrangement of physical organs as even man, the great lord of all—himself. The reflections the comparison will produce, and the train of awed and wondering feelings it occasions, are irresistible: and afford a more particular proof of the stupendous, all-pervading power of the Deity, than all the arguments of all the theologians that ever existed.

RELIGIOUS INSTRUCTION OF SLAVES.—In our paper of Jan. 24, we took occasion to make some remarks upon the neglect to send the Gospel to the slaves. Those remarks were accompanied by inquiries as to the reason of such neglect by our Board of Missions. They originated in a settled conviction that such neglect is partial and unjustifiable, and ought no longer to exist. Those suggestions have been sustained by the testimonials of brethren whose opinions are worthy of deference.

Our exchange papers from the Slave States, all speak of pious sensibility becoming awakened to this subject among the churches in those States; and speak also of its being a practicable effort. And why should it not be? Who can conceive that a devoted minister, who should confine himself strictly to the work of inculcating the doctrine of repentance and faith in our Lord Jesus Christ, should be prohibited to teach the slaves to fear God and keep his commandments?

The remarks of the Editor of the Biblical Repository, (North-Carolina,) inserted below, afford cheering evidence, that our brethren most interested are determined to give a good example, and throw open the door for salvation to flow to the souls of the benighted slaves. May the Lord bless them in their deeds of mercy.

From the Biblical Recorder.

RELIGIOUS INSTRUCTION OF SLAVES.

We have been pleased to observe, that the attention of our brethren in Georgia and South Carolina, has been recently drawn to the claims of the slave population in those States. It is indeed a matter of just surprise, that amid the various benevolent operations that prevail so extensively at the present day, this subject should be overlooked so long. It is indeed strange, that while engaged so eagerly in sending the gospel to Asia, to Africa, and to the Islands of the Sea, the heathen that dwell in the midst of us should have been passed by. It is, however, not yet too late to correct this error, to open our eyes to the obligation of this branch of our duty, and to do justice to this unfortunate portion of our own population.

We are aware it may be said, that they are indifferent to the blessings of the gospel; that they are not anxious to improve such privileges as they possess; that much of their ignorance respecting the way of life is to be ascribed to their own neglect, and that their own conduct might be greatly superior to what it is, if they would be true and faithful to their own interests. But we would also ask of what race or class of men might not the same thing be said? Might not the same be said of the Burmans, the Hindoos, the native Africans, and even of many of our own enlightened population? Were not the same things true of the Jews, the Greeks, and the Romans, of the Apostles' day? Was the indifference, or even the opposition of men, considered a sufficient cause for passing them by, by Paul, by Peter, or by Jesus Christ? Are the same properties in the heathen of the present age, regarded as a proper justification for abandoning them to their fate? On the contrary, was it not the business of the Apostles to go among the people, to adapt their teaching to their circumstances, to conciliate their prejudices, to overcome their negligence, to convince their understandings, and to urge upon their attention and acceptance, the all-important matters of religion? If these things are true, we ask, Why should more be expected of our slaves than is expected of any other class of people? or why should circumstances be supposed to cancel obligations in relation to them, which are allowed no such influence in respect

to others? The truth is, this portion of our population has not received justice at our hands. In our zeal for the distant heathen, we have forgotten those of our own households. And the time has now fully come, when, by our prompt and efficacious attention to this department of duty, we should endeavor to make amends for past neglect.

Should it be asked, What can be done under the existing circumstances of the case, we would reply, that we have, at present, no well digested plan to offer; but it strikes us that the following suggestions are worthy of regard:

Our churches should make accommodations for the slaves at their places of worship. So far as we have observed, many of our meeting-houses have no such accommodations whatever; so that those of the slave population who happen to attend worship on the Sabbath, are compelled to stand outside, and catch what they can of the word of life, as they crowd around the windows. This fact is unquestionably a great source of discouragement on the part of the colored people; and is, no doubt, a principal reason of attendance of so few at places of religious worship.

Members of churches, who are the proprietors of slaves, should be required to discipline their domestics on this subject, when at home. By this we mean that they should read the Scriptures to them, and instruct and exhort them in their families; that those who have large numbers, should make arrangements for occasional preaching to them on their own plantations; that all should be encouraged and urged to attend public worship on the Sabbath; and that the whole should be recommended and enforced by an appropriate example on the part of their superiors. An incalculable amount of good might be effected by a regular and judicious course of procedure in this respect, without the least expense, and with very little trouble.

But the most effectual method of accomplishing the end in view, is the appointment of missionaries, to labor exclusively with the slaves—to go among them, to talk to them, to pray with them, to preach to them—something after the manner observed by our missionaries among the heathen. It is true, this work would have to be confined in most cases to the Sabbath. But it is easy to see that an immense amount of good might be accomplished in this way, in the course of a year, by efforts made solely on the Lord's day.

Should any of our brethren have any thing to say on this subject, we hope they will say on. Our columns are open to them. The time has come when something should be done—when something will be done, in this department of benevolent action, and we hope, and believe, that North Carolina will not be the last to move.

EDITOR.

COLLOQUY.

Patient. I am slightly unwell, doctor, and had I not casually met you, I should probably have sent for you to-morrow for your advice.

Physician. (Feeling the patient's pulse, and examining his general symptoms) my dear sir, I perceive you are unwell, and think you had better submit to immediate treatment.

Patient. Why, doctor, I am unwell, but I am not ill, and as I have an important business to engage my attention to day, by which I expect to realize a handsome profit, I will postpone the use of any medicines until to-morrow.

Physician. (With earnestness) Sir, your feelings deceive you; a malignant disease at this moment is invading the seat of life, and without wishing to alarm you unnecessarily, I must tell you that your only prospect of safety depends upon prompt and immediate application to remedies.

Patient. (Evidently alarmed) My dear doctor, prescribe for me immediately—I will follow your directions without delay, and I sincerely hope that I may be benefited by your skill.

Thus it generally is, when the health and life of the body are in question. The opinion of the skilful physician is regarded with deference, and his knowledge of the healing art is sought for with eager solicitude. But look at man under other and more deeply interesting circumstances, and how different is his conduct.

Christ the Great Physician. You are diseased, sinner, and need the healing balm.

Sinner. I acknowledge the existence of disease, but my case is by no means so pressing and serious as to require immediate attention.

Christ. Your case is more alarming than you imagine. From the crown of the head to the sole of the foot, there is nothing but wounds, and bruises, and putrefying sores, which have not been bound up, nor mollified with ointment. You are infected with a malignant leprosy, you stand in jeopardy every hour, and now, is the day of salvation.

Sinner. I have bought a piece of ground, and I must needs go and see it; I have bought a yoke of oxen, and I must needs go and try them; I have married a wife, and have therefore my attention occupied. Go thy way, therefore for this time, and when I have a convenient season, I will send for thee.

Christ. I would have healed you without money and without price, but ye would not, and soon your house will be left desolate. How can you escape while you neglect the only means of safety.

Sinner. If to-morrow I must die, I will at least for the present, eat, drink, and be merry.

The St. Louis (Missouri) Observer, holds the following language to the Slave-holders of the State.—**E. North Reg.**

SLAVERY.

To the Christian slaveholders in Missouri who read the 'Observer,' we beg the privilege of putting a few questions.

1. Do you believe it is, or was, or ever will be right to make a slave of one of your fellow creatures?

2. If this has been done without your knowledge or consent, how long can you acquiesce

in the arrangement before you become a par-negro-driver as any better than a highway robber?

4. Would you extend the hand of Christian fellowship to the man who will sell his slave to one of those wretches, and in so doing, perhaps part man and wife?

5. What do you think of that Christian head of a family who sends his slaves to work in the field, while he stays behind to attend family worship?

6. Do you approve of a Christian hiring his slave on board a steam boat, where it is well known he will never hear the name of God, except as it is connected with the most awful profanity, and where he will be compelled to work every Sabbath?

7. If the master thus virtually compels his slave to work on the Sabbath, receives the money thus earned, and applies it to his own use, would he have been any more guilty, had he gone out and earned the money himself on that day? Would he have been as guilty?

8. Will property thus acquired be likely to prove any benefit to its possessor, in life—or in the day of judgement?

We shall be very much obliged to any of our Christian brethren, who are slaveholders, in St. Louis or elsewhere, if they will furnish for publication answers to the above questions. If they are satisfactorily answered—and indeed, whether they are or not—we shall probably hereafter, ask some others,

The Ancient Dominion.—The following article connected with the origin of this term as applicable to Virginia, is taken from the Washington (Pa.) Reporter.

A copper coin was recently dug up in a garden in this place, which bears a curious relation to a part of our American history. It has on one side the head of George III. and the words "Georgius III. Rex," around the edge. On the opposite side are represented the coats of arms of England, Scotland, Ireland and Virginia, quartered: and on the edge are the words and figures "Virginia 1773."

The following historical facts are here distinctly referred to. During the usurpation of Cromwell, the colony of Virginia eluded to acknowledge his authority, and declared itself independent. Shortly after, finding that Cromwell threatened to send a fleet and army to reduce Virginia to subjection; and fearing the ability of this feeble state to withstand his force, she sent over, in a small ship's messenger to Charles II., then an exile at Breda, in Flanders. Charles accepted the invitation to come over and be King of Virginia, and was on the eve of embarking for Virginia, when he was restored to the throne of